

Preface, *The Transformation of Temporal Articulation*.

Introduction: Situating Time in Early Human Experience

The discourse of time, as it has unfolded in the histories of thought, has often succumbed to a limitation — the foreclosure of time into a singular line, a sequence bounded by the measurements of clocks and the rationality of human constructs. Yet, this closure of time into a mere sequence has obscured the multiplicity of time's being, a being that cannot be contained by linearity alone. In the early stages of human experience, time revealed itself not through mechanistic calculation but through an attunement to the cycles of the natural world — the rhythmic alternation of day and night, the unfolding of seasons, the waxing and waning of the moon. These primal rhythms structured the very being of early humanity, enacting a way of being in the world that was fluid, cyclical, and intimately bound to the cosmic patterns surrounding them.

Thus, this preface begins with a recognition: in these early experiences of cyclical time, the human being encountered a temporal structure that was neither entirely linear nor wholly static. Time, in this primordial sense, did not merely pass; it returned, echoed, and reasserted itself in the movements of the sun, the shifts of the seasons, and the phases of the moon. This cyclical understanding of time, far from being a mere relic of ancient thought, holds within it a deeper truth about the nature of time itself — a truth that calls us to reconsider how we, as transliminal beings, exist in relation to the temporal.

Day-Night Cycles: The Rhythm of Rest and Activity

The alternation of day and night stands as one of the most basic expressions of time's cyclical character. Early humanity, situated within this rhythm, did not yet conceptualize time as something external to themselves but lived within its unfolding, attuned to its demands. Daybreak and nightfall were not mere transitions but the calls to different modes of being — the call to labor, the call to rest. As Hesiod's instruction makes clear, "When the Pleiades, daughters of Atlas, are rising, begin your harvest, and your plowing when they are setting" (Hesiod, trans. 1914, lines 383-387). This call to action, embedded within the rhythms of the cosmos, directs the human being not towards a static measure of time, but towards a time that calls for engagement, for response.

This attunement to the rhythm of day and night, expressed in the very structures of labor and rest, reveals that time, in its most primordial sense, is not external to human existence but intimately bound to it. As the passage from Ecclesiastes reminds us, "To everything there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1-8). The human being, then, is always already within time, not merely as an observer but as a participant, enacting the rhythms that shape existence itself. Day-night cycles, in this way, do not simply pass by; they disclose a way of being that calls forth a response from the self, a way of being that brings forth the active and the passive, the labor and the rest, in a rhythm that unfolds and returns.

Seasonal Shifts: Migration, Agriculture, and the Cyclical Transformation

Beyond the immediate rhythms of day and night, the unfolding of the seasons offered a larger frame within which human activity was structured. The migratory paths of animals, the cycles of planting and harvest, all attuned the human being to the broader rhythms of transformation that governed the natural world. As Virgil observes, "When the cold Scorpion begins to contract his claws... the farmer must not hesitate to turn up the soil with his oxen" (Virgil, trans. 1916, lines 32-35). Here, the turning of the seasons is not merely a background to human activity; it is a call to action, a call to transform the world in accordance with the cosmic rhythms that govern it.

In this sense, the seasonal shifts do not merely mark the passage of time but reveal time as a force of transformation — a force that calls the human being into action, into response, into a way of being that aligns with the cyclical unfolding of the world. As Hesiod notes, "When Zeus has finished sixty wintry days... then the star Arcturus leaves the holy stream of Ocean and first rises brilliant at dusk" (Hesiod, trans. 1914, lines 564-568). These celestial events, tied to the changing of the seasons, mark moments of transition, moments that demand a response from the human being. Time, in this sense, is not merely linear progression but cyclical transformation, a transformation that is both external and internal, shaping not only the world but the human being's way of being within it.

Lunar Phases: Ritual, Growth, and the Cosmic Rhythm

The waxing and waning of the moon introduced yet another layer of cyclical temporality into human existence. The moon, with its phases, did not merely govern agricultural practices but shaped communal rituals, the rhythms of growth and decay, and the very structure of human life. As Pliny the Elder observes, "The moon... replenishes the earth; when she approaches it, she fills all bodies, while, when she recedes, she empties them" (Pliny the Elder, trans. 1855, Book II, Chapter X). Here, the moon's influence is not abstract; it is a direct participant in the unfolding of life, a participant that shapes the rhythms of birth, growth, and decay.

The lunar phases, in this way, reveal a deeper truth about the nature of time. Time, as expressed in the moon's cycles, is both intimate and external — it shapes the world of phenomena, yet it also resonates within the human being, calling forth a response that is both personal and communal. As Hesiod advises, "Avoid the fifth day of the month, for it is harsh and angry" (Hesiod, trans. 1914, lines 800-802). The lunar phases, then, do not merely mark time's passage; they disclose a way of being that is attuned to the cosmic rhythm, a rhythm that shapes both the external world and the internal life of the community.

The Transliminal Understanding of Time

These early experiences of cyclical time — the rhythms of day and night, the unfolding of the seasons, the waxing and waning of the moon — reveal a fundamental truth about the nature of time: it is both cyclical and linear, both

external and internal, both a force that shapes the world and a rhythm that calls forth a response from the human being. This understanding of time, which I have termed The Transliminal Ontologic, seeks to reconcile the dualities of time's being, revealing that time is not merely a sequence of moments but an interplay between the unchanging presence of the self and the ever-transforming world of phenomena.

The transliminal being, situated at the threshold of these dualities, experiences time as both the cyclical return of cosmic rhythms and the linear progression of personal and communal life. Time, in this sense, is both a structure we inhabit and a phenomenon that transcends our immediate grasp — a force that calls us into action, into response, into a way of being that aligns with the rhythms of the cosmos while simultaneously transcending them.

In conclusion, the cyclical perception of time, as explored in this preface, is not merely a historical curiosity but a foundational insight into the nature of time itself. It is an insight that calls us to reconsider the relationship between being and time, to embrace the complexity of time's dual nature, and to recognize that, as transliminal beings, we are always already within time, always attuning, always responding, always engaged in the unfolding of time's being.

P.2. Language and Temporal Relationships

With the advent of **language**, early human societies began to incorporate terms and structures that conveyed temporal relationships. When we raise the matter of temporal expression in ancient texts, what calls to be questioned? Is it merely the presence of temporal markers, or does the very being of temporality in language show itself as that which must be interrogated? The question of "advent" itself presupposes a temporal structure that must be brought into view.

In examining the ancient world — we will take Hesiod, Gilgamesh, and Homer as some of the earliest examples — we encounter not simply linguistic structures but ways of Being in time expressed through language. What calls forward in these expressions? More fundamentally, what insists upon its own temporal disclosure?

Consider Hesiod's *Works and Days*, Hesiod writes, *ἀλλ' ὁπότ' ἄν φερέοικος ἀπὸ χθονὸς ἄμ φυτὰ βαίνει, Πληιάδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων* [But when the house-carrier climbs up from the ground among the plants, fleeing the Pleiades, then indeed it is no longer the season for vine-digging]. Here we encounter *ἐπετείως* (yearly), *ῥῆν* (season), *χειμῶνος* (winter) — yet are these merely markers of time, or do they reveal the way in which Being itself shows through temporal disclosure? The cyclical nature of these terms points towards a mode of Being that is always already both enclosed within and transcending temporal boundaries. The present tense usage (*κλαγγάνει, ἐπαγείρει, σημάτωνται*) reveals not simply ongoing action but the way in which Being discloses itself through temporal persistence. The didactic nature does not merely instruct; it attunes the being of the hearer to the being of temporal cycles themselves.

In Tablet XI of *Gilgamesh* we find, *ul-tu ul-la-nu-um-ma ina ka-ša-di ilu-enlil ina ka-ša-di-šu* [From the distant past upon arriving, When Enlil arrived]. Here, "izzakkar-

ka" calls forward not merely future action but the very structure of Being-towards-future. What insists upon its own response in this calling? Is it not the way in which Being itself demands its temporal disclosure? The narrative framework here is not simply sequential but reveals the transliminal character of temporal Being — always already ahead of itself while remaining within its historical situatedness.

The Homeric Iliad opens, *μῆνιν ἄειδε θεὰ Πηληϊάδεω Ἀχιλῆος οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε* [Sing, goddess, of the destructive wrath of Achilles, son of Peleus, which placed countless pains upon the Achaeans]. The usage of *πρῶτα* (first) and the aorist tense system reveals not merely sequence but the way in which Being itself structures temporal understanding. The temporal markers do not simply denote time; they reveal the way in which Being calls forward its own temporal disclosure. The question of "advent" thus reveals itself as problematic. Are we examining the beginning of temporal expression, or are we witnessing the way in which Being has always already disclosed itself temporally through language?

Each text emerges from distinct cultural contexts: Hesiod's agricultural society, where time manifests through natural cycles. Gilgamesh's Mesopotamian urban civilization, where time structures royal and divine narratives. Homer's heroic age, where time unfolds through the actions of mortals and immortals. Yet each reveals not isolated temporal markers but the way in which Being calls forward its own temporal understanding through genealogical relationality. Every temporal expression is at once a calling forward and a calling forward further. The situational character of these expressions reveals their proximal nature — each calling within itself the way towards Being's temporal disclosure.

Have we, then, substantiated the claim about early human societies incorporating temporal terms and structures? Or has our investigation revealed something more fundamental — that the very question pre-supposes a temporal understanding that must itself be questioned? The transliminal being of temporality in language shows itself not as an "advent" but as the way in which Being has always already called forward its own temporal disclosure through linguistic expression. The question thus returns to itself: What calls to be questioned in this questioning of temporal expression? Is it not the very being of temporality itself?

P.3. Temporality and Goal Orientation

If the evolution of temporal experience coincided with the transformation of basic survival activities into more complex practices, rituals, and behaviors, does this not suggest that **temporality** has a fundamental relationship with the transliminal notion of "**goal**" and "**goal positing**"? Is temporality not inherently related to an **orientation toward** a specific aim as defined within the relational structure of our being?

Human concerns have evolved from basic survival activities to complex behaviors involving planning, strategizing, and abstract thinking, directly impacting how we perceive and articulate time. Early humans, focused on immediate needs such as hunting and gathering, likely grounded their temporal perception in short-term cycles essential for survival.

As language developed, it provided the means to articulate temporal sequences. **Memory** allowed humans to retain and reflect upon past events, and **foresight** enabled anticipation of future outcomes. Together, these elements expanded temporal perception from immediate cycles to encompass past experiences and future possibilities. This expansion in our being's potential ways of engaging with the world facilitated the creation of more complex social structures, rituals, and technologies.

These potentials include the ability to interact with others, anticipate future needs, and reflect on past experiences, which collectively shaped the evolution of societal practices.

P.4. Memory, Anticipation, and Human Engagement

Memory and **anticipation** are fundamental to **engagement**, enabling us to learn from relational experiences, avoid dangers, accumulate knowledge, and plan for future needs. Engagement, in this context, refers to the active involvement of our being in structuring its experience through the dynamic interplay of memory and anticipation, thereby shaping its temporal orientation.

These abilities are crucial for setting goals and striving toward desired outcomes—activities that transcend mere survival. Temporality thus provides the **structural framework** within which goals are formulated and pursued, allowing for:

The definition of objectives.

The organization of steps toward achieving these goals.

The evaluation of progress based on past actions.

P.5. Temporality as a Dynamic Structure

The intricate relationship between temporality and perception suggests that temporality is not merely a static framework but a **dynamic structure** shaped by **goal orientation** and the fundamental relational aims of our being. If temporality adapts its structure based on goal orientation, then the essence of temporality is molded by what is perceived as our primary concern or aim.

This fluidity in temporal structure can be metaphorically compared to **non-Newtonian fluid mechanics**, which refers to fluids that do not have a constant viscosity and instead change their behavior under stress. Temporal structure, like non-Newtonian fluids, exhibits properties such as **elasticity** or **viscoelasticity**. This suggests an inherent adaptability that responds dynamically to varying influences and goals.

Elasticity refers to the capacity of temporality to stretch and adapt to changing circumstances.

Viscoelasticity highlights the dual character of temporality, which can behave both elastically and with resistance, depending on the pressures exerted upon it.

This metaphor illustrates the flexibility and resilience inherent in temporal experience. Such a comparison implies that temporality possesses an inherent adaptability, allowing it to mold around the fundamental goals and perceptions that drive human behavior and thinking.

P.6. Goal as an End and Methodological Implications

Understanding the "**goal**" as an "**end**" introduces a methodological approach grounded in the very structure of temporality. If perception is critically linked to engagement with various "ends," which are inherently variable and plural, then the structure of temporality derives its character from the ways in which perception facilitates modes of engagement.

These modes of engagement, in turn, articulate and express the being of the human in experiential terms. Therefore, temporality can be understood as the **framework through which perception articulates and expresses itself**. It shapes the essence of our interaction with the world.

P.7. Methodological Considerations

This perspective necessitates a methodological approach that draws from the structure of temporality itself to reveal the **modus operandi** of perception. By examining how temporality shapes and is shaped by perception and goal orientation, we can uncover the fundamental mechanisms through which human beings engage with their environment and establish objectives.

For example, the way in which temporal anticipation influences decision-making processes can illustrate how future-oriented thinking shapes present engagement, revealing how goals emerge from temporal structuring. This approach emphasizes that temporality is not merely a passive backdrop but an active, shaping force that both influences and is influenced by perception and the pursuit of goals.

P.8. Conclusion

In essence, temporality embodies the ways in which perception articulates and expresses itself, serving as the foundational structure that supports both general orientation and specific goal-directed behaviors. By recognizing the fluid and adaptive nature of temporality—an **elasticity** inherent in its relational structure—we can develop methodologies that clarify the complex relationship between perception, temporality, and goal orientation.

This understanding underscores the dynamic and reciprocal relationship between how we perceive time and how we structure our goals and actions within that temporal framework.

Methodological Approach

M.1. The Existential Ontological Phenomenology of Transcendental Genealogy

The methodological approach developed in The Transliminal Ontologic is an Existential Ontological Phenomenology of Transcendental Genealogy. This

methodology builds upon core concepts within foundational philosophical texts and begins with the following premises.

M.2. The Basis of Phenomenological Inquiry

The fundamental basis of phenomenological analysis and inquiry is to interpret phenomena without preconceptions, engaging with them as they show themselves, for their own sake. Edmund Husserl captured this idea with the phrase, "To the things themselves!" Similarly, Martin Heidegger asserted, "To let that which shows itself be seen from itself in the very way in which it shows itself from itself."

Regardless of the formulation, the core principle remains consistent: engaging with phenomena without imposing prejudices. This commitment to pure observation emphasizes the necessity of allowing phenomena to emerge on their own terms, untainted by preconceived ideas, biases, or frameworks. The phenomenologist is thus tasked with cultivating a stance of openness that respects the phenomenon's integrity, resisting any imposition of arbitrary categorizations.

M.3. The Challenge of Preconceptions

A foundational challenge arises: Is it possible to engage with phenomena entirely free of preconceptions? Existentialist and Continental philosophers, from Nietzsche to Foucault, have argued that some perspective or interpretive framework is inevitable from the outset. Phenomenology, therefore, begins with a problem that seems to undermine its aims.

This issue becomes even more pronounced when considering phenomenology's focus on consciousness, particularly in Husserl's original formulation. Attempting to utilize a "pure" consciousness, devoid of preconceptions, leads to a circular endeavor—consciousness defining itself. Perhaps this circularity is inherent in our experience of being.

Nonetheless, strategic choices can be made to navigate this problem by emphasizing intentionality and situatedness, recognizing that all experiences are always already mediated by a context that gives them their particular shape and character.

Acknowledging preconceptions does not defeat phenomenology but rather strengthens it by situating it within a realistic framework of human experience. Instead of striving for an unattainable purity, phenomenology—in the context of The Transliminal Ontologic—embraces the richness of human perspective, recognizing it as essential to the existence and articulation of meaning. This positions phenomenology not as a method that escapes bias but as one that actively navigates and interrogates it to reveal deeper layers of understanding.

M.4. Objects of Phenomenological Inquiry

The objects of phenomenological inquiry are often:

Beyond the scope of universally agreed-upon linguistic expressions.

Phenomena without a tangible, empirical form.

The second point can be better understood through Foucault's articulation of power in *The History of Sexuality, Volume 1*, where power is described not as individual instances of domination but as a complex strategic situation embedded in social practices, techniques, and methods. Power, though manifesting through practices, is not purely abstract or reducible to an idea; it exists through the dynamics and interactions within society.

In this sense, I refer to the broader dimension of phenomena as the "way of being." This term encapsulates the expressive articulations, modes, and movements of phenomena.

In Heideggerian terms, this is conveyed as "the being of phenomena" or "the being of beings." Yet, the phrase "the being of beings" can introduce unnecessary complications. Instead, I often use "the way of being" to immediately clarify meaning while maintaining depth.

For example, in *Being and Time*, Heidegger investigates the "Being-in" of experience, identifying modes such as "residing alongside," "being absorbed," and "concernful engagement." Such terminology foregrounds experiences beyond conventional definitions, affirming that phenomenology concerns itself with engaging phenomena on their own terms, without reliance on established linguistic precision.

Phenomenological inquiry is not constrained by the limits of empirical form or universally accepted definitions, as it does not seek to formalize or quantify experience in a conventional sense. Instead, it aims to access lived experience, emphasizing how phenomena disclose themselves through layers of meaning. By focusing on the "way of being," phenomenology reveals the processes and modes of engagement that characterize existence, providing an interpretative framework for understanding the profound complexity of our being-in-the-world.

M.5. The Situatedness of Human Inquiry

As human beings conducting these analyses, we must acknowledge that some angle or perspective is always at play. Given this situatedness, our focus is on the "way of being" rather than claiming an objective truth about "the way of the cosmos," "the world itself," or "the divine." We speak only as human beings, deeply embedded within specific contexts, and our situated engagement with the world shapes the possibilities of our inquiry.

This situatedness does not undermine the potential for phenomenological inquiry but rather underscores its authenticity. By acknowledging our position within the world, we recognize that our inquiry is conducted not from some disembodied, detached perspective, but from the vantage point of lived experience. This emphasis offers a richer, more nuanced understanding of the phenomena under investigation because it does not exclude the very condition of the investigator—that it is we, as situated beings, who are examining and interpreting the world.

M.6. The Existential Nature of Existence

We may refer to the "existence" of something, but only because our existential nature confers upon it the character of existence. How do we know something exists? Because we, as humans, encounter it. This reasoning may appear circular, but it aptly characterizes our condition. Without our existential nature, existence itself would not be present to us.

There is no need to delve into debates about the nature of knowledge beyond this; it suffices to recognize that our existential character conditions our encounters with existence. Our engagements with the world provide it with the contours of being, and through our existential nature, we are implicated in the act of making the world intelligible.

Thus, the methodology is fundamentally existential. As long as Heidegger's premises regarding Dasein hold—premises that I attempt to critique, refine, and adapt where necessary—the method remains existential ontological. This existential foundation implies that understanding is fundamentally tied to the being that understands—Dasein—whose very essence is to be involved in the world in an interpretive and meaningful way. Our encounter with being is never passive but is an active, interpretative process.

Concluding these remarks, I add to the methodological foundation of Husserl and Heidegger a genealogical and transcendental dimension, forming what I call the Existential Ontological Phenomenology of Transcendental Genealogy. This emphasizes the expression of phenomena as a genealogical articulation of meaning across time and the transcendence of individual perspectives, both of which shape and are shaped by the ongoing interplay of interpretation and reinterpretation.

M.7. Addressing Circularity in Consciousness

How does The Transliminal Ontologic address and mitigate the problem of circular reasoning when consciousness attempts to define itself? This is approached by embracing the first-person, subjective center of experience—the I. In a way, I accept Descartes' conclusion, "Cogito ergo sum," but I do not reduce existence to mere cognition. I accept that cognition exists and that being exists, but I refrain from asserting that this is the entirety of existence.

I also acknowledge the existence of a world, and that I am enveloped within it. Heidegger's notion of "Being-in-the-world" is thus accepted, though Descartes is not a prerequisite for Heidegger. Descartes' cognizing being is prior to Heidegger's only if we accept "the world" as merely an idea. If, instead, we recognize the world as a boundary of experience, then cognition and the world arise together.

The interconnectedness of cognition and worldhood suggests that our experiences are always already contextualized—that there is no such thing as pure cognition apart from the world, and no world without some form of cognitive engagement.

What remains certain is the personal dimension—the sense of here-ness. The term "personal" denotes an aspect that is private, uniquely belonging to oneself, without presuming the full breadth of philosophical preconceptions attached to the term. Perhaps a more fitting term is "private," denoting something entirely bounded

within itself. This privacy is complete in the sense of being absolute—nothing more is needed, and no further qualification applies. The term "bounded" is used to express this completeness, and by extension, I speak of an "enclosure."

This idea of enclosure, of being completely bound within itself, forms a central aspect of the phenomenological inquiry within The Transliminal Ontologic. It affirms the genealogical relationship between concepts, where each conceptual "call" is contained within another.

The concept of a "completely bounded private enclosure" provides a nuanced framework for understanding how consciousness relates to itself and the world. In this model, consciousness is understood as both fundamentally involved in the world and yet irreducibly private in some respects—it is a site of experience that cannot be fully communicated or shared. This boundedness, while seemingly restrictive, grants consciousness its depth, allowing it to be a focal point where the world is interpreted and made meaningful in what is uniquely my own way, which Heidegger calls "Jemeinigkeit."

The journey from the "cogito" to "completely bounded private enclosure" reveals that Descartes is not more primary than Heidegger, nor is cognition more fundamental than being-in-the-world. Both are surpassed by the concept of "completely bounded private enclosure," which provides a more nuanced account of phenomenological experience. It affirms that our existence is not reducible to the isolated act of thinking, nor merely to being-in-the-world, but has the dimensionality to include both—a nexus of engagement conditioned by our bounded, private nature.

To address circularity, The Transliminal Ontologic allows for an experiential engagement that is alienated enough from conventional conceptions of consciousness to avoid relying on familiar frameworks that would lead to circular reasoning. The concept of consciousness, as defined here, does not rest upon itself but reveals itself through this very alienation. By pushing consciousness to the edge of its own limits, The Transliminal Ontologic demonstrates how consciousness is always, in some way, both familiar and alien to itself—it must articulate itself both through "the world" and its "own bounds" to achieve meaningful understanding.

This ultimately points to the core principle of our existence: If phenomenology aims to explore consciousness, and consciousness must ultimately interrogate itself, it must first encounter itself as alien. This is the paradoxical condition of consciousness—to be most at home in a state of estrangement. Consciousness finds itself by first becoming foreign to itself.

This transcendental liminality, therefore, forms the foundation of our existence. We exist in such a way that we transcend ourselves, encountering our own being in the form of something other. It is in this transcendent process of "belonging-and-changing" that I identify the essence of what it means to be the transliminal being. Our being is characterized by a perpetual tension between the familiar and the strange—a movement between identification and alienation that gives rise to an elastic and multidimensional engagement with the world.

M.8. The Decision for "Way of Being"

Why choose "way of being" over "the being of being"? The decision to use "way of being" reflects a desire for clarity when navigating the intricate terrain of philosophical discourse. "Being of being" can prove unnecessarily convoluted, even to those deeply versed in Heideggerian thought. In contrast, "way of being" conveys the dynamic, multifaceted nature of existence in a more accessible manner.

"Way of being" serves to distinguish the general mode of being from its specific articulations, ensuring conceptual clarity and preventing confusion between the overarching condition of existence and its various modalities. This distinction is crucial for focused phenomenological inquiry, which demands an experiential rather than a rigid definitional approach to being.

This methodological refinement aligns with the genealogical aspect of The Transliminal Ontologic. It allows for tracing historical and expressive pathways that contribute to the articulation of the meaning of being. By embracing translation and transformation, the "way of being" emphasizes the inherent dynamism of phenomenology and facilitates a more comprehensive ontological investigation.

Genealogy within this framework means attending to how concepts change over time, how they inherit and transform the meanings of their predecessors—always colored by situational grounding—and how those predecessors inform the contexts of our orientation toward the call of being itself. Through this continual transformation and translation, the "way of being" gains its diversity and depth, offering insights into the contingent, historical, and context-dependent ways in which being expresses itself and is articulated.

In sum, the choice of "way of being" is a deliberate effort to enhance clarity, accessibility, and coherence within phenomenological inquiry. It supports the overarching aims of The Transliminal Ontologic by enabling precise articulation while preserving the depth needed for an exploration of existence that is both nuanced and profound. By moving away from convoluted language and embracing terms that reflect the transliminal nature of being, The Transliminal Ontologic makes phenomenology a more approachable yet deeply reflective endeavor, inviting both rigorous analysis and personal, existential engagement with the questions at the core of human existence.